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PUBLISHED EVERY SATURDAY MORNING.

CHAUTAUQUA (U. S. A.) No. —FINAL.

BY C. P. HARD.

The lion of Chautauqua during week was the distinguished Joseph Congregational minister, whose that of the Boston Monday world-wide. For several engaged by a Committee of the leading laymen of America, as a sanitary of Zion, to send out the foe and meet him the themes which lie fairly considered Science and Religion course of lectures infidelity and been published chief papers audience of the Boston has thronged the weekly, yes at Chautauqua anxiously in India, filled his engagements he is now about He said, "New England theology Calvinism; it is a modified and Calvinism." "The foremost theologian New England says that the Seminary to which he belongs it, at its foundation, five parties Calvin party, a Calvinist party, a Calvinistical party, party, a Congregational party! Congregationalism is Calvinisticalism." In another lecture "Recent atrocities defended

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sighty-one.

ery different opinion of ...'s speculations. It is very easy to find the analogies he is in when there are a sufficient number each factor of the pro- pressed; when, for in- side rods, yards, feet, on the other, cycles, and luni-solar, months, ays. It will be strange if you up the measurements into some that shall have a parallel in of the numerous terms employed ate duration. Almost any thing can be ed this way. Let somebody that has time go into this matter and block up for us some of these avenues of lawless speculation. As for mother Shipton's prophecies there is not the slightest proof that they were ...e heard of before the present century. We have no doubt that many are speculating ... what this new year 1881 is destined to bring to us. Well, it brings to ... all the promises of the Gospel, if ... will embrace them. Some very valuable ...nts have been made this last week. ...rs as much as ten thousand pounds ...en laid out on a single present. But ...are gifts of far greater value in the ...spel, for those who are willing to recognize them. The year 1881 may witness some portentous change in the fortunes of the church; but the best thing for each individual is to secure an inheritance incorruptible, undefiled and unfading, and he will then be armed against all the ills that flesh is heir to, whether in 1881 or in any other year.

—We have been asked by a friend to say something about the sin of schism. In certain quarters there is a good deal said about the sin of schism, and it is desirable that we should understand what it really is; and this we can only do, by ascertaining what the teaching of Scripture is with regard to it. Our word *schism* is from a Greek word which in its verbal form signifies to *rend, divide*. It is used to signify the *rending* of the veil of the temple. The Greek word *schisma* is used repeatedly in the Gospel of John, and is translated *division*. "So there was a division among the people because of him" vii. 43. "And there was a division among them." ix. 10. "There was a division therefore again among the Jews, because of these sayings." x, 19. In these cases the division or schism was a good thing, though the Jews of course represented it as a very heinous thing and in order to put a stop to it made a law that if any body confessed Christ he should be excluded from the synagogue, excommunicated. If any number of Hindoos ...ed ...at Jesus Christ ...sin- ...religion ...sm and ...espond- ... by the Jews, or more ...n that in order to ascer- ...st enquire what it is that is di... ...n from. If the departure is from something not good to something good, it is, instead of a sin, a virtue; if it is from something good to something better, it is still far from being a sin; but if it is in the contrary direction, if the schismaties leave that which is good for that which is not good, it is a sin. When a man leaves a church where Christ is faithfully preached and honoured, to join himself to one in which Christ is not preached or honoured, it is a bad schism for him, though it is perhaps good for the body that he has left. But we find that this sin is represented as especially heinous when men leave the established church to join another body even though this body be perfectly evangelical. We are

not able to see that there is any worse schism in this case than there would be if the secession were made from the latter body to the former. Supposing that in both cases the parties act with the conviction that they are not leaving Christ at all, nor making light of his will, we do not think that either of them should have the word schismatic thrown at him in an opprobrious sense.—— But we learn from Paul's first Epistle to the Corinthians that schisms sometimes occur in a church without any body leaving the church. Paul says: "I beseech you, brethren, that you all speak the same thing and that there be no *divisions*. It [illegible] clared to me that there are contentions among you, one saith I am of Paul; another I am of Apollos," &c. &c. Here again the word *divisions* stands for *schismata*, schisms. According to this exposition there are a number of very serious schisms in the Church of England at this moment. The Ritualists are schismatics unto the Evangelicals, and the Evangelicals are schismatics to the Ritualists. The Broad church party are another body of schismatics. Those friends who, to the great delight of infidels, take up a position where they can bring their guns to bear on all denominations at once, excommunicating all who do not join them in this warfare, are, we fear, schismatics in the bad sense, though we doubt not that some of them are persuaded that they are doing the will of the Master. Surely, they have not obeyed the command to try the spirits. What conception is that to entertain of Christ that he is pleased with seeing us isolate ourselves from these in all the denominations whom he tenderly loves.

—Besides the matriculated candidates referred to by us last week, the Ahmedabad Mission School passed seven; the Belgaum Mission School the same number; the Gen. Assembly's Institution, Bombay, 3; the Free Church Poona school, 2; the Bombay Scottish High School, 2; the Hyderabad and Karachi Mission Schools, 1 each. The Elphinstone High School passed the highest number, viz 53. It is noticeable, however that as many as 61 were passed, who had only received private tuition. The St. Mary's institution passed 22. The total number of passed is 430.

—We were a little alarmed when our esteemed contributor, the Rev, C. P. Hard, an[illegible]elve letters about Chau[illegible] it most unlikel[illegible] that our[illegible] more th[illegible] tions. B[illegible] series have been read with[illegible] terest. Chautauqua aims [illegible] of the world, and [illegible] goes on at this [illegible]ng, takes us through a good many of this world's galleries. So, on the whole, we think there will be a vote of thanks for Bro. Hard.

—An idea which we have often sought to give expression to, is tersely and forcibly stated in the following extract from a book that has been lately published, entitled "*Ecce Christianus*":

"Any false or limiting idea existing in a man, or in a community, will grieve the Holy Ghost, and emasculate the spiritual life. If then the Church of Christ, for the last eighteen centuries, has held a false notion as to the power and range of faith in Christ, that false idea has necessarily confined the possible action of the Holy Ghost upon Christian men within those narrow limits. There may be [illegible]verwhelming fulness of the power of God a[illegible]nt about us, wanting to get into us and m[illegible] us strong, but until that barrier of unb[illegible]as been thrown down, that fulness cannot[illegible]"—

The false [illegible]s to the power and range of fait[illegible]lly a false or defective notion of the [illegible]er and willingness of God to work in us [illegible]at which is pleasing in his sight.

"That act [illegible] a human will o[illegible] is to go on for ev[illegible] who will in that [illegible] for the elevation [illegible] and by the [illegible] pic[illegible] ...k, being [illegible] character [illegible] character [illegible] ternity, are p[illegible] are present to [illegible] with spendour."

The act here [illegible]en of [illegible] attitude of the m[illegible] its [illegible] There must of course be a[illegible] which the [illegible] is introd[illegible] vision of Ch[illegible] glori[illegible] tion is wrou[illegible] there is more to [illegible] must become habitual [illegible] expression: "The [illegible] where the [illegible] liberty. But [illegible] ing, as in a g[illegible] changed int[illegible] as by the [illegible] face, unveil[illegible] obstructed [illegible] deemer, w[illegible] that h[illegible] togra[illegible] this w[illegible] Chri[illegible] glory [illegible] Christ [illegible] is, the [illegible] He is a[illegible] all natio[illegible] in his pe[illegible] of th[illegible] viz [illegible] spee[illegible]press al[illegible] This is ve[illegible]d bec[illegible] nkely to be of much avail. We [illegible] to learn that the turbulent [illegible] are acquainted with the vernacul[illegible] xiii., or are accustomed to read the [illegible] *tura Romano*. The wonder is the [illegible] Pope experiences the regret he ta[illegible] he does not avail hi[illegible] power which he posse[illegible] growth of a mutinous spi[illegible] olical addressed to his bishops in [illegible] holding them resposible for all [illegible] which the priests under their charg[illegible] say any thing to increase the [illegible] and assuring them that the honour [illegible] ence of their allegiance to Queen Vi[illegible], a change would very soon be noticeable. The Pope has immense power but he knows how to divest himself of it, when policy seems to dictate a masterly inactivity. We fully admit that Ireland has her grievances, and that many of the proprietors of lands have thought much more of their own immediate interests than of the good of the tenants; but we are persuaded that the severest of all the burdens of Ireland has been the priesthood. In the north of Ireland the people have the same grievance, but they are industrious, economical and self- reliant to a degree comparatively unknown in the south, and this is very much owing to the fact that the Bible is there and the priest is not there.

A few more "annihilation" telegrams shall learn not to be alarmed by Tuesday papers published a from Natal, announcing the de[illegible] head-quarters of the 94th [illegible] had been surprised by the [illegible]d and wounded, and the [illegible] A friend of ours who [illegible] adquarters of the 94th [illegible]ess, concluding that [illegible] among the killed & [illegible]risoners. Next day, [illegible] different account of [illegible] killed and wound[illegible] [illegible] disarmed and re[illegible] [illegible] are not Zulus. [illegible]s should be fight[illegible]

[illegible] has a review of a [illegible]e instructions in Chris[illegible] [illegible] confirma[illegible] [illegible]cts given [illegible] correct title would [illegible] unscriptural [illegible] of schism in a [illegible] strain from that in which our [illegible] on the subject (*supra*) are couched.

[illegible]econd Commandment teaches me to [illegible] to give Him thanks, to put my [illegible] in Him, to call upon Him. This [illegible] by regular private prayer, and [illegible] in church. I must not only worship Him as He likes in [illegible] is from the *heart* and [illegible] brought up to the [illegible] sin against this [illegible]rship is not the [illegible]. Schism is [illegible] images.

[illegible] in America for some years [illegible]e said that there was reason to believe [illegible]s ministrations had been blessed to th[illegible]nversion of not less than 10,000 per[illegible] sou[illegible] And what were these ministrations?

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They were an illustration of the mystery of godliness. Mr. Harrison did not preach in the sense in which that word is generally used; he did not profess to preach; he just began to talk to the people in the most natural way, and went on in that line. There was nothing very remarkable in what he said, or in his manner of saying it; he did not deal much in illustrative incidents; he just told the story of the Gospel in a simple, childlike way. But what is truly remarkable is the power of the Spirit that accompanies his talking and takes captive the hearts of his hearers for Christ, compelling them as soon as he gives an invitation to that effect, to press forward in crowds as seekers of salvation. He is very young and was a mere boy when he began to be used in this way. In the Am. papers just at hand we find an account of his preaching at the West, and the following extract from *Zion's Herald*:

Mr. Harrison's first visit to Cincinnati, on the invitation of the direct[ors] of the Fifth street ground, near Cincinnati, [we] wondered if it were possible that such results, as his methods were unusual and new. Mr. H[arrison] may be safely [pronounced] his first appearance [in] drawn, as a magnet, blesses and saves [sinners] and the people [gather] around him. His [manner] est and quiet, and an atmo[sphere] marks his intercourse with [men] moves like one absorbed [in] of the work.

The next week in this [city] Said a devout Christian [lady] stars and he gathers them by thousands. H. has closed, not long since, a glorious meeting in the heart of Kentucky, and it is believed that this interior land has not been so stirred since the war as in this charge against the powers of darkness. He has enshrined his memory in the hearts of this people.

Mr. Harrison's reception at the West amounted to an ovation and many [hearts] will rise up and call him blessed when God makes up His jewels.

—We have been favoured with a copy of the *Dnyanodaya* [for] in the usual attractive [dress] of embellishments [and] E. Church Conference.

—The [Rev.] for his contributions for many years [to] is under the process for a season. He [had] very severe attack of diphtheria, and convalescence has been interrupted by a severe attack of illness, and he is, we believe, [to] immediately for the south of Europe on six months' leave from the education department with which he is now connected.

—The last number of *Word and Work* brings us a Text Almanac for 1881. We are very thankful for this to have on our table, having got many things for sermons to ourselves and others, from last year's similar publication. Glancing at these 365 texts, we ask ourselves what possible difficulties would not be successfully met by a right use of them.

[Many] works on Holiness [we] find a great [deal] about indwelling sin, indwelling sin, [as] distinguished from [sin]. But with us is that we do not find anything like [the] strong[er] [ex]pressions in prayer for the prosperity of Zion. We can see no reason why all Christians, of whatever name, who have the opportunity of doing so, should not come together in the meetings appointed for the different days of the week. What more auspicious omen for the dawning year could we have than such a gathering together of all the Lord's people in Bombay, and in Poona and other cities?

—We have been favoured with a copy of a work entitled "The Faith of Islam," by the Rev. Edward Sell. This is a handsome volume of 264 pp. 8vo., printed by Addison & Co. Madras. We hope shortly to give a fuller account of this book.

—The year 1880 does not close without witnessing the completion of the Rajpootana railway, by means of which Bombay is brought into direct communication with Ajmere and Agra, *via* Ahmedabad and Erinpoor. On Thursday last, H. E. Sir James Fergusson, at Erinpoora, formally opened the line.

—There has been, we believe, the usual number of Sunday-school treats, picnics, Christmas trees and the like and they have been as usual very pleasant and successful occasions to those specially concerned in them, that is, to the young people and to the old people. A handsome centenary medal in honour of Robert Raikes, the originator of Sunday Schools, having been struck in England, supplies were procured and on Thursday last, at the Grant Road Church, presented to the children of the M. E. schools. The Rev. I. F. Row presided and Mrs. Row distributed the medals to the children as class by class came forward. The Rev. Mr. Blake, Major Oldham and Mr. Conder made some very appropriate addresses to the children before the distribution took place.

[comes] [the] [as]; it certainly seems to us to [agree] with the language of Scripture.

[Those] who prepare mission reports [should] bear in mind that the mere statement [of the] number of persons baptized or received [into the] church may be misleading, if not [accompanied] by statistics regarding those [who have] previously received. It is [well to know] how much is poured into [the vessel]; the question arises, What is the [result]? It is really of more importance to [know] what is done with the converts than to [know] how many have been made this year or [that year]. We are thankful for this information, but would always like to see in mission reports some details with regard to those who have gone before.

—In the last number of the *Dnyanodaya* the retiring editor, the Rev. C. W. Park, who is expecting to leave for America in a few months, takes leave of his readers. He has had charge of the English department of the paper for some years and has done very much to make it acceptable and profitable to the readers.

—We would draw the attention of our readers to the notification of the meetings appointed for the week of prayer, (next week.) All Christians who are accustomed to pray "Hallowed be thy name, thy kingdom come, thy will be done on earth as in heaven," should show their sincerity in offering these petitions by hastening to unite with the people of [God] in all evangelical denominations [in] prayer for the prosperity of Zion. We can see no reason why all Christians, of whatever name, who have the opportunity of doing so, should not come together in the meetings appointed for the different days of the week. What more auspicious omen for the dawning year could we have than such a gathering together of all the Lord's people in Bombay, and in Poona and other cities?

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[VOL. XX]III.

JANUARY 1, 1881.

INTERNATIONAL BIBLE STUDY.

January 9th, 1881. *Genesis.* XXVII. 22-40.

"The voice is Jacob's voice; but the hands are the hands of Esau." They who are infirm and are deprived of the use of any of their senses, have a special claim upon our consideration, and it is justly regarded as a specially mean thing to take advantage of such infirmity in any way. Jacob was not only wanting in brotherly love, but in filial regard. He manifested throughout a selfish spirit. Contrast his character as it now appears with that of Jonathan. In the latter we see magnanimity and self-repudiation in perfection. He willingly sacrificed his own birthright that David might inherit the throne. In Jacob we see a great declension

from the piety of Abraham. The latter indeed was not free from the taint of dissimulation; and his fault in this respect, comparatively a mustard seed, is now developed in his grandson to very sad proportions. What a thought is this for a parent: your manifestly good traits which you regard as constitnting the main portion of your character, are overshadowed in your child or grandchild by the abnormal development of some failing which you thought quite venal in yourself. It would be well if we looked at our faults in the light of their possible developments in others. Almost every reader of the Bible is disgusted with the example of trickery. But it might be well to ask if it is certain that we are altogether free from dissimulation. Perhaps God may hear our voice in prayer, and the prayer be very proper and earnest; but the hands that we cl... are perhaps not without the taint of some mercantile practice, that is not altogether according to the the law which bids us love our neighbour as ourself. The voice is Jacob's but the hands are Esau's. If the Jews had had the making of their own shastras how careful would they have been to eliminate every trace of such incorrect conduct. How thankful should we be for Scriptures written by inspiration of God, in which the failures of good men are set down as well as the sins of others. Thus the Bible is a book unlike all others in that it is at once a revelation of man and of God.

"And he came near and kissed him." Let two other kisses be classed with this. The kiss which Joab gave to Amasa when he was about to thrust him through with the sword that was in his other hand; and the kiss that Judas gave to Jesus.

"God give thee of the dew of heaven and the fatness of the earth and plenty of corn and wine." These paternal blessings were regarded as of the nature of prophecy. They determined the future fortunes of the individual as pertaining to the life of this world. It was remembered in the family of Abraham that God has promised that all nations would be blesed in his posterity; when, and where and how and in what person this would be fulfilled, they did not know; but we may easily understand what importance it would give to every descendent of Abraham. Jacob had obtained the birthright, which made it certain that the line of the Coming One ... rough him rather than ... d he now obtained the b... him th... spect of ... nence. ... not stand aside even for ... is "Whatsoever a man ... he reap." Jacob had ... live among stran... fo... ty years.

"Behold, I have made him thy lord and all his brethren have I given him for servants." 37. The patriarchs firmly believed in divine inspiration in connection with the invocation of blessing by a parent, and they considered the word that had left their lips to be irrevocable. So too, in the case of vows. God was invoked as a witness to the vow, and no change was thought possible. Is there not sometimes too great levity in entering into engagements, or making appointments, indicated by the readiness to make any change that our convenience seems to demand? Let us act more deliberately, and then abide by our engagements, though some personal sacrifice should be demanded.

The interests ... uth suffer when there is this frequent ...nging of the mind. Paul was afraid ... the Corinthians would think he had ... lightness in holding out to them the ... t of his coming soon to them. "Esa... up his voice and wept." This is what ...red to in Hebrews; he sought repent... with tears, that is, tried to get his father ... revoke what he had done, but in vain. "Thou shalt serve thy brother; and it shall come to pass when ... shalt have the dominion that ... his yoke from off th... evantually to be ... dependent ... In the ... "Idume... der the...

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DIARY, 184...

December 2... me on. The latt... more or less mo... above mentioned. ... means to interrupt... these interruptions ... portance more. ... all; how smal... precious to m... means of sanct... of the alphabet ...

31. The last day ... year. My mind is mo... time by the sup... past month th... But ... fruitfulness o... prevail in me ... so: love is ... love will bri... tion does ... express ... in the w... ing and ... ject of ... Ghost is not ... not merely as ... and making ... but as a mos... subject of it ... for my Chr... than in all ... in all my ... he led me ... him for the ... by me... incre... wh...

...before ... resolutions ... I consider ... the first is this: I will do ever... ...as may be consistent with the well-... it, as soon as possible. In this res... have special reference to those duti... may involve something of unpleasantn... habit of procrastination has been one ... worst of all my bad habits. For the ... out of this resolution I ... the speci... my heavenly Father, and shall have ... other is this, one of Pres. Edwards: Re... to exercise myself in this all my life long ... with the greatest openness to declare my w... to God, and to lay open my soul to him; ... my sins, temptations, difficulties, sorrows, fears, hopes, desires and every thing and ... circumstance. I have already found this ... ductive of good. Yesterday was a day of ... describable happiness. My Saviour was sensibly near to me all day, and on retiring at night I felt that I had as much as I could bear; my cup ran over. A third resolution I have taken is to have God a party in all my studies. In all my studies to seek constantly a sense of his eye upon me, and to have reference in all simply to his approbation. To make him the daily judge of my progress.

Jan. 5, 1846. Thy favour is life, thy loving kindness better than life. What shall we do with time? What is the best use to make of it? When is it well spent? I feel that the answer is this: When we have done any thing that gains the favour of God. This is our treasure in heaven, the approbation of God. This ... the great thing with reference to my future ...ars on this earth. This is my best, my all-sufficient preparation. It matters little whether I see any visible fruit, whether I can discern any increase of fitness for the work to be done; if, at the close of a day, I can see any evidences ... re laid up in heaven I may rest satis- ... have done something for future use- ... treasure is certainly quite as safe ... in mine. This strikes me as ... to one desirous of living a ...s been a day of prayer for ... world. In view of the ... world I have felt an ...gether Christ's, and to ... the promise from ... than I do' even, ... victory. Faith se- ...nd Christ strength- ...things. But with ... an unusual ... I think I have, ... that he will redeem ... about to enter up- ...sufferings of the Lamb ...nost with trembling. I feel ... of this great ...ery. ...nd have ... to be guided into all ...ove this temptation before ...because inadequate ... I have troubled myself long ...ough about my insensibility, and with the ...lp of God will trust all to him.

I am not satisfied that I am doing my duty ...g my fellow-students in the seminary. I ...ery much for them, have indeed been of ...spired with a deep interest in their spiri- ... But I do not come to the prayer- ...with a sense of my responsibility to ... part in them. May I not be ... wait for more light be- ... to shine?

...here in all this ... single creature ...obligation to be ...bably ... How ... Christ's ... I have ... today ...and who ... to God, ...d he saw ... gracious ...tism of ...ter last night that ... Lord and Saviour ... of an afflicted friend, ...rian. O that now God would give me ...uls.

...me persons, instead of "putting off the old ...man, ...ess him up in a new shape.—*St. Bernard.*

THOUGHTS ON REVELATION. XVIII.

We go on with our exposition of Rev. xiv. 1-5. We have spoken of the new song sung by the 144,000 who are before the throne of God, referring to a fuller experience on the part of believers of all denominations of the willingness and power of Christ to redeem his people from all iniquity. The grace of the Lord Jesus Christ is so realized as that a condition of things takes place, on a scale more or less limited, corresponding to that for which our Lord prayed, John xvii. 15-26.

"These are they who were not defiled with women, for they are virgins." This refers to spiritual adultery. In this experience there is no backsliding; no turning again to the beggarly elements of the world. The glory of God has been so revealed to them and in them, that it seems to them like perdition not to abide in the realization of it.

"These are they who follow the Lamb whithersoever he goeth." Above all, they follow him to Calvary. Paul in his epistle to the Philippians, 3rd chapter, refers to such an experience. After having been thirty years a follower of Christ, he says:

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection from among the dead. Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

He is evidently speaking of some Christian experience, possible to the believer in this present life, as is evident from the pains he takes to make his readers know that he had not yet attained to it. If we suffer with him we shall be glorified with him. Peter says: For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin. The sixth chapter of Romans shows that there is a knowledge of Christ crucified which secures a corresponding crucifixion of the believer to sin, with consequent resurrection. See the parallel also drawn out in Ephesians I. [illegible].—II. 7, observing particularly the last verse, "That in the ages to come he might [illegible] not [illegible] corruption [illegible] thing [illegible] of the [illegible] sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." [illegible] speak of the mystery of God. We have [illegible] purpose of the [illegible] has all power [illegible] show forth on this very [illegible] sence of a world that [illegible] jected him, what he can [illegible] saving men from their [illegible] foreknow he also did predestinate to be conformed to the image of his Son [illegible] he shall come to be glorified in his saints and admired in all them that believe." We are told in Revelation that the Bride of the Lamb is to be made ready for the marriage on this earth. "Christ gave himself for the Church that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." It is time that Christians began to recognize the fact that the Word has such a sublime purpose, to be brought about by the ministry of the word and the operation of the Spirit. Have they begun? Yes, for a century and a half nearly, there have been Christians who perceive that the Gospel provides, for those who have the adequate faith, complete deliverance from sin; and during all the intervening period this truth has been making its way, specially of late, among all evangelical denominations.

"These were redeemed from among men being the first fruits unto God and the Lamb." 4. Redemption in its full sense is meant. The 'first fruits' direct our [illegible] to the great harvest that must follow, the great ingathering of the feast of tabernacles of the Christian dispensation.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

[illegible].—Those who [illegible] Panchgani and who know it testify that there has been a great change for the better in respect in the character of the place. The different causes which have brought about, all the residents of Panchgani agree in [illegible] prominent [illegible] has been the life and [illegible] Rev. S. R. [illegible] American Mission [illegible] is a matter of [illegible] that the feeble [illegible] necessitates their [illegible] this was known [illegible] for present [illegible] esteem. The [illegible] in the prayer by Rev. [illegible] presents [illegible] tel in a Russian [illegible] a beautiful [illegible] prayer of their [illegible] be restored, [illegible] they should

X.

[illegible] MacKichan [illegible] on Sunday [illegible]

WEEK OF UNITED AND [illegible] PRAYER.

The following are the arrangements for services in Bombay, January 3-8, 1881:

MONDAY, 3rd, GRANT ROAD CHURCH, 8 p. m.

TUESDAY, 4th, FREE CHURCH OF SCOTLAND, [illegible]DE, 8 p. m.

WEDNESDAY, 5th, ST. ANDREW'S, FORT, 8 p. m.

THURSDAY, 6th, BAPTIST CHURCH, BELLASIS [illegible]AD, 8 p. m.

FRIDAY, 7th, MAJOR OLDHAM'S, for Rev. Mr. Squires' Church, 8 p. m.

SATURDAY, 8th, AMBROLIE MISSION CHURCH, KHETWADI, 8 p. m.

There will be a meeting in the vernacular in the Ambrolie Mission Church, on Saturday the 8th, at 6.30 p. m.

This programme forms a concert of Prayer worthy the attention of every Christian; and it is earnestly hoped that those in Bombay who wish well to the cause of God will for a week forego some personal convenience, and put themselves a little out of the way to unite their hearts at a throne of Grace with Evangelical Christians over the world in the duty and privilege of Confession and Prayer.

RECEIVED from J. A. S., through C. Sharman for Curreemnuggur Orphanage, Rs. 15; for Colar Orphanage, Rs. 15.

YOUNG MEN'S CHRISTIAN ASSOCIATION. The usual monthly meeting for young men—the first of the new year—will be held on Friday next, at 8-30 p. m. in the General Assembly's Institution, Kalbadevi. All young men are cordially invited to come. Ministers and pastors of churches are requested to kindly announce this meeting from their pulpits on Sunday.

APPOINTMENTS for to-morrow: Grant Road M. E. Church, S. P. Jacobs, 8-30 A. M., and 6 P. M.——[illegible] Hall, Fort, 11 A. M., I. F. Row; 6 P. M., O. Shreves.——Mazagon: 11 A. M., O. Shreves; 6 P. M., Geo. Bowen.

Epitome of News.

SATURDAY, DECEMBER 25.

—Allahabad, 24: The two companies of native infantry did not start for Sonthal as advised yesterday, but a wing of the 33rd Regiment at Barrackpore has been warned for service.

—Dr. Blanc and Dr. Beatty, appointed to investigate the working of the C. D. Act, found that of 200 women detained in the Lock Hospital 90 had not the disease. It appears that the men employed were not competent to judge of the symptoms of the disease. The *Bombay Gazette* says: Is it too much to ask that Government should now reconsider its precipitate action in regard to the re-introduction of the clumsy and most objectionable Act into this city? The failure which was experienced when it was first introduced was signal, and the experiment had to be abandoned as entirely mischievous. It is a great mistake to suppose that a measure which may prove efficacious for a particular purpose in a cantonment, or amongst a population of limited numbers, will necessarily prove equally efficacious when brought into operation in a vast city numbering a million of inhabitants. It is a mere delusion to suppose that any system which brands those who come within its influence with an indelible stigma can succeed in bringing any considerable number of persons to submit to that stigma, where such ample means of evading it exist as are found in cities such as Bombay. And the attempt to work the C. D. laws, if it be not successful, is always mischievous not only in its moral, but in its physical results. For to avoid falling into the clutches of the police, persons [illegible] when smitten with [illegible] relief in [illegible] from doing [illegible] being disgraced [illegible] ght upon [illegible] the successful evasion of the [illegible] possible even in cities where [illegible] well organised and so ubiquitous as in [illegible]rlin and Hambourg. The Act has now been in force since the 1st September, and how many of the 9,000 women supposed to be living a profligate life have been brought under police and medical supervision? Not one in eighteen. In Paris the proportion is about one in fourteen.

MONDAY, DECEMBER 27.

—*Lucknow Witness*: A few weeks ago a Lieutenant was killed in the Lahore races by a fall from his horse, and the other day at Rawul Pindi another Lieutenant was killed by a fall at polo. Still another officer, a Captain of the 22nd, in the Allahabad races last week was

thrown to the ground with such violence that at last accounts he lay in a very critical state and was hardly likely to recover. Would not the secular papers have rung with reproaches if there had been, within a single month, three cases of death from religious excitement or attendance on church services? But we have seen no word of comment on the folly and wickedness of this quite unnecessary slaughter of victims offered up on the altar of sport. Such dangerous and cruel sports are essential, the worldling would say, and must be carried on at any cost, while religion is a matter of no consequence, and a person is to blame if he even runs the rish of taking cold by attendance at Church when it rains.

—*Christian*; In July last our beloved friend and brother, Mr. Henry Reed, wrote the following to John Hambleton:

Launceston, July 20, 1880.

My dear Brother,—Once more from this side of Jordan I address you. So[illegible]pect to be on the other side, for I [illegible]very ill and a great sufferer. I was up all night in my chair until six o'clock this morning; I could not lie in bed. But, dear friend, it is a diapensation of wondrous wisdom and loving kindness. Jesus is teaching me blessed lessons. I am indeed coming to the end of myself, and of churches and Christians, and everything else, and Christ begins to fil my whole spiritual vision. Praise Him with me..... We go on pulling souls out of the fire. Our eldest boy, sixteen years of age, preached in our church last Sabbath; he took for his text "Jesus only." My wife preaches to-night; and I am a feeble old man, strong in the Lord, praying for them. Remember us. We shall soon meet; the morning already dawns. Your loving brother,

Henry Reed.

Voices like these from the borderland are very touching and solemn, especially when the writer, as in this case, has already passed over unto the other side.

The *Daily News* having complained of the suppression by the German Government of one of Heine's works, Lord Houghton writes to that paper:—You can hardly have seen Heine's verses, "Schloss-legende," when you find fault with the Berlin police for suppressing their publication. In your article you aptly recall the relations of Voltaire and Frederick, and this poem is as brilliant and as brutal as could have been indited by either of these unscrupulous kings of wit. The present Imperial family by their worth and actions have won the esteem of their people sufficiently to disregard such literary sharp-shooting; but it is also to be remembered that if this poem ever does appear in Heine's collected works, it will have to find its place in a "Folium Reservatum," and that the suppression is an act of public decorum, as well as of political police.

—According to the present returns of the census held throughout the Empire last Wednesday the population of Berlin, including the mili[illegible] [illegible]bers 1,118,630, or an incre[illegible]ent. on the figures of 1875, [illegible]40. Since [illegible] therefore [illegible] has mor[illegible] ants. The results for the [illegible] be out.

—The Cincinnati corresp[illegible] *York Tribune*, writ[illegible] on [illegible] Novem[illegible]ber, says:—The cr[illegible]itors of [illegible]rchbishop Purcell, who number about 5,000, and who hold claims amounting to 4,000,000 dollars, held a meeting at Melodian Hall to-day for the purpose of providing for a more vigorous prosecu- of the suit against the church property some months ago. The action is against all the Catholic church property in the Cincinnati diocese, including, with half a dozen exceptions, all the churches, school-houses, parsonages, cemeteries, and much other property in Southern Ohio. The meeting was attended by about 400 creditors, who believe the assignee to be in league with the Archbishop and unfriendly to their interests. A committee was appointed to secure additional counsel, who will be instructed to investigate the present status of the suit, and to have it pushed more vigorously. It was as[illegible]rted in the meeting that the assignee, who [illegible] ardent Catholic, is anxious to save the [illegible]perty to the congregations rather than to [illegible]cure the sale for the benefit of the creditors [illegible]d a petition asking the Probate Court to t[illegible] the matter out of his hands was circulate[illegible] was signed by many, but was not acted [illegible] by the meeting. Should the prosecutio[illegible]ccessful, a hundred congregations wil[illegible]rned out of doors, and their churches [illegible] other property will be sold by auction. O[illegible]he contrary, should the suit go against the [illegible]ssignee, 5,000 creditors, the most of whom [illegible] from the humblest classes, will lose the savings of their lives. Archbishop Purcell is now at the convent of Ursulines in a very feeble condition. He is in his eighty-first year.

—*Record*, Dec. 8: A notable instance of this divorce of our Christian principle from our Govern[illegible] policy has just been brought promin[illegible]ght in the *Friend of China*. A portion [illegible] has for some years been under our [illegible]twithstanding the learned cant which [illegible]tol Buddhism as a religion inculcating m[illegible] the degraded condition of the Burmese [illegible]een, in many ways, forced upon our not[illegible] Cruelty and immorality abound there a[illegible] do in all other heathen lands; public diso[illegible]r is rife, and its monstrous exhibitions have s[illegible]ked all men. In such country it might be expected that the [illegible]du[illegible]tion of British rule would be an unm[illegible]ing. The cont[illegible] between the por[illegible] our Governm[illegible] and that under [illegible] authorities, ou[illegible]o be as striking a[illegible] light and darki[illegible]s.

Among other boons which we have [illegible] upon our Burmese subjects is a sys[illegible] education, no doubt infinitely superior t[illegible] thing derived from [illegible]c sources [illegible] there were a[illegible] is a free gift [illegible] assuredly not. [illegible] direct pr[illegible] stimulus we ha[illegible] [illegible]rm[illegible] we have foste[illegible] annual in[illegible] toxicati[illegible] Rs. 342,000, [illegible]nt is given fo[illegible] both the ban[illegible] in an equal deg[illegible] that just i[illegible] opium farm[illegible] Report of th[illegible] this ominous[illegible] it turns out[illegible]

—*Overla*[illegible] promised [illegible] amount to[illegible]

T[illegible]

—*Times*, N[illegible] seized with apo[illegible] [illegible]ks ago, li[illegible] [illegible] died at Oakbrook, [illegible]nd year. By his death [illegible]s greatest benefactors. Mr. Mar[illegible] the son of Mr. Thomas Firth, a steel me[illegible] [illegible]y[illegible] the w[illegible]s of Sanderson Brothe[illegible] years ago [illegible] Sheffield. In 1843 M[illegible] [illegible]omas Firth commenced business in a[illegible] way as a steel manufacturer, and was [illegible] by his two sons, Mark and Thomas. T[illegible] mination and tact with which Mr. Mark F[illegible] pushed the business were remarkable; a[illegible] 1849 the firm of Thomas Firth and Sons er[illegible] the Norfolk Works, in which an enor[illegible] business was developed, [illegible]t only in gunmak[illegible] but in steel for various purposes. The[illegible] mense wealth possessed by Mr. Mark Fir[illegible] solid evidence of his marvellous success a[illegible] man of business, and that he applied his rich[illegible] wisely is apparent from his enormous acts of munificence. His first gift of any magnitude was £1,000 which he added to a legacy of £5,000 left by his brother Thomas for the erection of a college for the training of young men for the New Connexion ministry. In 1869 he erected "Mark Firth Almshouses" at Ranmoor, near his own residence, at a cost of £30,000. In this building there are 36 houses, accommodating 39 persons, which are left to the poor of the town for ever. The inmates have free occupancy, and receive a weekly allowance of 10s. for a married couple and 7s. for a single inmate. His next munificent act was the gift of "Firth-park" to the town. He purchased the Page-hall estate for £29,000, and set apart 36 acres for the benefit of the people of Sheffield. The park was opend in 1875 by the Prince of Wales, who, with the Princess of Wales, was for some days Mr. Mark Firth's guest. But the most useful act of his life was the foundation of Firth College, in Sheffield, opened by Prince Leopold in 1879. The college, which forms a prominent part of a pile of imposing educational buildings in the centre of the town, was erected and fitted up by Mr. Mark Firth at a cost of £20,000. A believer in the importance of extending higher education, Mr. Firth took great interest in the University Extension scheme, and, in order to give it a local home, not on y built the college, but endowed it at a further cost of £5,000, and gave a chair of chemistry worth £150 a-year. The endowment fund now amounts to £20,000, and a great educational work is being carried on in the institution. Mr. Mark Firth filled the office [illegible]layor and Master Cutler with honour and [illegible] and gave his support to nearly eve[illegible]t calculated to benefit the town [illegible]he condition of its inhabitants.

[illegible] says that the promised pay- [illegible] to India for account of the [illegible] be £5,000,000.

[illegible]*a*; Calcutta, 26: The corres- [illegible]despatch relating to the march [illegible] under the command of General [illegible]e relief of Kandahar, are pub- [illegible]ed in the *Gazette of India* The Governor- [illegible]ners' concurs with the Commander-in-Chief [illegible]at the report is most interesting, and shows that good work was done under exceptionally difficult circumstances.

The Government of India have at length [illegible]ermit Dr. Kavanagh, of the Middle [illegible]ple, to have access to the ex-Gaekwar of Baroda as his counsel, with liberty to take with him his own interpreter. Dr. Kavanagh, who has been in communication with the Indian and Home Governments on the subject for the past three years, will leave Calcutta at once for Bombay, and thence will proceed to Madras to visit his client.

—The new President of the Argentine Republic has conceived a plan which proves that he is beginning his administration in accordance with the expectation that he would devote his attention to the development of the material resources [illegible]f the country. The plan is to found an [illegible]ish [illegible]y on the Rio Negro by offering [illegible] to 50,000 Irish families.

[illegible] [illegible]he ef[illegible]t [illegible]- [illegible], and [illegible]coover [illegible]29, [illegible] [illegible]at the vacancy [illegible]tablishment of the [illegible]the retirement of the [illegible]the Senior Chaplain, [illegible] Mr. Morrison, of th[illegible] who is at present at [illegible]A. Liston, who will be [illegible]plain, goes home on fur- [illegible]ming year, when his place [illegible]ably be taken by the Rev. [illegible]plain at Bangalore.

[illegible]cious stones, named Ven- [illegible] at present engaged in [illegible] ornament for the idol Parth[illegible]sarathey [illegible] the Triplicane temple. The value [illegible] of th[illegible] ornament is estimated at Rs. 50,000, and as far as has been completed, Rs. [illegible]35,00[illegible] have already been expended. The orna- [illegible]is made up of sovereign gold, and is

studded with diamonds, emeralds, and rubies. The largest emerald is valued at Rs. 1000, and the largest diamoud and ruby at Rs. 300 each.

—At a ball at Schwarzenburg, Saxony, a young man entered, having what appeared to be a cigar in his mouth. He went to the chandelier as if to light it and a terrible explosion ensued. The lights were extinguished, the walls partly gave way, dancers of both sexes were covered with blood, and the young man was blown to pieces. He had resolved on committing suicide and had adopted a dynamite cartridge for that purpose.

—*Madras Times*: It is gratifying to know that the lady doctors who passed out of the Madras Medical College are doing well. Miss Beale's services as a doctor are highly appreciated in the State of Oodeypore, and Miss White, who for some time did medical duty at the Military Female Orphan Asylum, has obtained a lucrative appointment as Medical attendant in the Court of the Nizam of Hyderabad.

—*Star in the East*: Those of our readers who are interested in the Bengal Mission of the Free Church of Scotland will be pleased to hear of the return of the Rev. W. C. Fyfe at the end of December to resume charge of the Mission with which he has been connected for about forty years. It is probable that medical [illegible] will require Mr. Fyfe to return to Eu[rope] in a few months, when it has been rule[d] foreign Mission Committee in Edin[burgh] the Rev. James Robertson shall [take up] Secretary of the Mission and Prin[cipal] Institution. Mr. Robertson is at p[resent] cipal of the Deveton College, but w[ill] the staff of the Mission on the 1st Jan[uary].

—Dr. J. L. Phillips, in the *Star in the East*, speaks of "Revival Meetings in Native churches."

Our plan of work was simple. There were three services daily. At early dawn a service of prayer and praise for half an hour began the day's work. At 2 P.M. came a short sermon, followed by a class-meeting for inquirers and all other persons who felt their need of help, and were willing to ask for it. In the early evening another service like that of the afternoon. The people being chiefly farmers, the morning and evening meetings were well attended by the men, and that of the afternoon by the women and children. Besides these, I had a separate service daily for children alone.

With devout thanksgiving do I record the good result of this series of special services. Seven poor prodigals who had gone far astray, came back penitent to the Father's house, and nineteen happy converts were added to the church by baptism. Need I say, there was great rejoicing over what the Lord had done? S[ome] of the converts are children under [ten] years of a[ge].

—A. I[llustrated] [lec]tures in [Ma]dras us[ing] advocati[ng] Pilg[rim's] Christ, Moses, Mah[omet].

—Dr. Begg on [Sunday] quoted testimony [to the] rest is a physical [deterioration] tended that in the [case] bei[ng] broken down the worki[ng] be[ing] first and heaviest suf[ferers] in[stead] of that because a few pe[ople] l[ook] on Sunday 20,000 peop[le] in the Post Office service ev[ery] that because some people would [not] day 100,000 men were employed on [Sunday] every Lord's-day; and that in or[der] other department of gratification [on] 250,000 persons were employed in the p[ublic] houses of England every Lord's-day. Bu[t] said—Ah! let the people into museums! [What] did the mass of the people care for [that]? The wanted something very differe[nt] in order to satisfy the cravings of depraved nature, and it would be found immediately that the gratification of this desire would not satisfy in the least degree. The people of Scotland did not know what was preparing for them. The small end of the wedge was being inserted by people who should know better, and if people were aware of what the result would be [there] would be universal resistance to the [at]tempt. If public-houses were open why no[t] [other] shops? was it a lawful thing to look at a p[icture]? Then how was it unlawful to go into [a] baker's or a dealer in soft goods shop? Was [it] unlawful in itself? No; it was in connection [with] the day it becomes unlawful. Once break[ing] the safe guards of the day, and you will [find] arguments enough to introduce a wide[ly] sweeping change and profanation of the day [of] God. Dr Begg quoted numerous testimonies to the effect that besides the physical deterioration great moral evils had been proved to result from Sabbath non-observance."

—Dr. Wylie, in a Lecture delivered in Edinburgh proceeded to show that the Romanists were resolved to have back all the heritages which they lost at the Reformation, and that in Ireland the priests had been drilling their flocks into the canon law, which [declared] all lands and heritages taken from [them] by heretics were the rightful property of the former. This doctrine regarding [property], he said, equally applicable to Scotland and England. We had vast masses of Romanists in all our great cities. These were just so many Irelands. And when the time was ripe—and it was fast ripening—these would be made the foothold of a land agitation like that which was [now] ravaging Ireland with terror, violence, and [crime]. Not later than the 24th October last [the] Pope, Leo XIII., he added, declared that he would never resign the temporal power. [What] then did [he mean] by the execution of this project? [He] would fall on his monks, friars, and Jesuits. This meant revolution and confusion to Italy, in the first place, and to all the kingdoms of Europe in the second.

THURSDAY, DECEMBER 30.

—The *Peninsular*, with [Home] Mails, left Aden for [Bombay] on Wednesday at 6 a. m.

—Mr. Litchfield, the American Consul-General, will return to Calcutta in March next.

—Professor F. W. Newman has written a long letter denouncing compulsory vaccination in no measured terms, and attacking medical men all along the line.

—On the 5th instant, the Guy Mannering, of Leith, came into collision with the Wistow Hall, of Liverpool, in Lake Timsah, cutting five feet into the starboard quarter of the latter vessel.

—The home papers announce the death of the Rev. Dr. Cotton, Provost of Worcester College, Oxford, at the age of 88. He belonged to the Low Church school, of which he was an especial type, and was a strong opponent of all High Church innovations. Dr. Cotton married Dr. [Pusey]'s sister, by whom he has one daughter. [He] recently joined the Roman Catholic [Church].

[A] proposal has just been made by the [Premier] of Queensland that negotiations [should] immediately commenced between the [Colo]nies of the Australian mainland [with a] view to securing the necessary sub-scription [for] the construction of an inter-colonial [railway] to run from the Gulf of Carpentaria in [the north] to Bass's Strait in the south.

[Confir]mation of the telegram received [yester]day about the Pope's advice to the [Irish] clergy, is afforded by one of the home [papers] which says:—"The Archbishop of [Dublin] has been having interviewss with the Pope and the present and late Secretaries of State at the Vatican, mainly in reference to the condition of things in Ireland; and the result will probably be, it is said, that he will return to Dublin with instructions for a uniform line of conduct on the part of the Roman Catholic clergy. The Bishops who went recently to Rome refused, it is said, to pledge themselves altogether to discourage the existing agitation; but Archbishop M'Cabe seems to be quite of the same opinion."

—*Times of India*:—From the last report of the Director of Public Instruction, we observe that the John Cannon High School, which is under the superintendence of Mr. Sneaton, stands first among the European High Schools in the whole Presidency as regards thoroughness of teaching in all the standards.

—*Bombay Gazette*; Sealkote: Quarter-master Tomlinson, of the Carabineers in a moment of temporary insanity committed suicide by stabbing himself to the heart one morning. The deceased officer had for some time suffering from a fever contracted at Peshawar.

—We observe in the *Watchman* a letter from Rev. J. A. D. J. Macdonald, describing a Christian festival in Calcutta. Here is an extract: What a scene was that, a thousand Bengalis joining to eat together irrespective of caste and its rules. There was old Dr. Banerjee, a Brahmin of the Brahmins once, baptized long years ago by Dr. Duff, now a leader of his nation, and renowned afar for his writings. There were young graduates of the university with handles to their names, but Christian humility written on their faces in place of the intoxicated conceit of their class. And there were uncouth peasants from the fields with tangled locks and rough cotton garments around their shoulders. And every one of them was absolutely dead to Hinduism—buried with Christ in baptism.

After the feast was over the people were formed into line for procession. There were about six separate bands of singers and musicians. In front waved flags bearing the sign of the cross. Upon another might be read, "Joy, Jesu, joy!"—that is, "*Victory, Jesus, victory!*" India is full of such cries: Victory, Parishnath, victory!—Victory to this god, victory to that. Now the Christians have taken heart to appear in the thoroughfares, and cry, "Victory, Jesus, victory!" Great was the excitement produced. Here and there might be seen an old priest deeply stirred and anxious for argument. Many of the better class smiled contemptuously. Little bands of young men found their way into the ranks to talk with the Christians, to raise objections or to put inquiries. Many curious comments were made in the crowd: "Because our religion is true," said one, "we seek no converts, but because theirs is false they are drawing every one in." A very general remark was, "Now you are imitating our religion." There was some truth in that. What would sticklers for propriety have said to the strange music, the tomtoms and cymbals, the uplifted hands, the gesticulations, all rendered wilder still by the unsteady glare of torches! Why, one choir, towards the end, were fairly dancing to their song, and a certain good Welsh brother was leaping as high as any of them. Well, we had heard before of men "walking and leaping and praising God," and so did not feel abashed when one staid old missionary said, "This is Methodism." The torch-bearer stood aside, [and] passed into the church, amidst [which] was read [by] [illegible] have arrived [from] the Br[itish] excavation at Baby[lon] of inscribed tablets and [other] subjects.

FRIDAY, DECEMBER 31.

—Press Commissioner: The Secretary of State, after full consideration, has decided that the mail for Europe shall leave Bombay at five o'clock in the afternoon of Thursday in the fair season and of Tuesday in the monsoon.

—*Bombay Gazette*; Sibi, 30: Colonel Malcolmson and Major Currie are to be tried by court-martial for their share in the Maiwand disaster.

The operations in the Marri country instituted by General Phayre and Sir Robert Sandeman are proving successful. The latter has already secured the leaders of the attack on the convoy in August last; they will not be released until the last rupee of the looted treasure has been recovered.

All work on the railway beyond Killa Abdulla has been stopped; to that point, some sixteen miles distant from Sibi, the line is ordered to be completed, but no further.

—Deaths last week, 433.

—The Free Gen. Assembly's Institution, Bombay, passed 10 candidates in the F. E. A., 3 of whom were in the second class.

Selections.

REV. NARAYAN SHESHADRI.

INTERESTING SERMONS RELATING TO HIS CONVERSION FROM BRAHMINISM.

Rev. Narayan Sheshadri, a converted Brahmin, occupied the pulpits of serveral of the Presbyterian churches of the city yesterday. In the morning he spoke at the United Presbyterian church, in the afternoon at St. Peter's church, and in the evening at the Brick church. At each church he was greeted by a large congregation and his sermons were listened to with marked attention. This was especially true of the Brick church, were hundreds were turned away. In appearance he is slightly below the average height, with a full face, and wears no beard, with the exception of a short, heavy grey moustache. He wears while speaking a turban of snowy whiteness, which contrasts strongly with his swarthy complexion. His command of the English language is good and but little foreign accent is noticeable. In his remarks at the afternoon service he chose for his text the words, "And he shall live." These words were used with reference to Jesus Christ, who was the only king who continued to live after his reign on earth was ended. Going on, the speaker discussed the plan of salvation, speaking nearly half an hour in explaining the position of Christ towards his people and to the world. In speaking of his own experience, Mr. Sheshadri said: "At one time I saw no beauty in the life of Jesus Christ, and did not desire to have Him in my heart. According to the conceit in which I was brought up, I imagined that I was a living, moving and acting God on earth. Although Jesus was set forth as an object of love and adoration, I saw nothing in him to love or adore. I was too full of Brahminical prejudices and grandeur. But God, in his wonderful wisdom, emptied me of all Hindooism. One of the numerous stories or legends which Brahmans believed in was, that a wonderful being called Agsti within a few days drank up the whole ocean. Although I was credulous I could not swallow that, and this story served an important service to me in my religious life. In this collection of ancient tales or stories there was one which related to a giant, who slept six months and was awake six months. Dur[illegible] snores as other people do, but [illegible]ike that of others is the ca[illegible]w of the tide [illegible]re are s[illegible] have [illegible]stors. These ancestors [illegible] and while your forefathe[illegible]my. ancestors had a writt[illegible]nd science of their ow[illegible] When the religion of the Hindoos lo[illegible]ts hold on me, I tried the philosophy. According to their philosophy, God is not a personal agent but a principle, to which they gave the name of Brahm. Brahm was supposed to be in a state of quiescence for ages without life or consciousness but subsequently began to grow to immense size, just how they could not tell, The sun and moon were thought to be the eyes, the rocks the nails, and the trees of the forest the hair of Brahm. Thus the grand theory of evolution cannoo be credited to Darwin, as my forefathers knew it and carried it to its legitimate conclusion. They denied that man had any existence of responsibility apart from Brahm, and although they might commit the grossest sin it was all actuated by the supreme being, Brahm. According to this theory the sin of man became the [illegible]sin of God, and my soul revolted from such [illegible]stem. I tried another part of the religion o[illegible] Hindoos, but was not satisfied with that. [illegible]dhism was founded in Hindoostan about 600 [illegible]C. Buddha was supposed to be a remarkabl[illegible]ince whose birthplace was not far from Ben[illegible] This prince had a very beautiful woman fo[illegible]ife and had a fine child. He was represent[illegible]a very tender hearted person who when [illegible]arned of the great amount of misery wh[illegible]existed in the world was disgusted and deter[illegible]ed to retire to a forest with a few disciples [illegible]d propound his peculiar theories. Before he [illegible]ft he went to take the last farewell from his wife and child but finding them asleep he tore himself reluctantly away and went on his journey. You have all heard of "the Light of Asia" as he is called, but it appears to me that at the head waters there was no light at all. It was wicked for him to leave his wife and ch[illegible]d, with whom it was his duty to remain and in[illegible]em in the new religion he had found ou[illegible]ject and veneration of Buddha degener[illegible]ownright idolatry in India, and to-day [illegible]dhists of India worship monkey gods. [illegible]me to their idols as they say to pay their [illegible]ts to them and pray to them and set [illegible]meats before them. I went in China to an[illegible]nd near Canton, where I heard they were Bu[illegible]dhists. I found an innumerable number of images of Buddha. The Chinese also worship their ancestors and evil spirits of which they are afraid. The same practices ar[illegible]ed in Japan. [illegible]he action of the prese[illegible] Burma[illegible]ws what effect Buddhis[illegible] follower[illegible]t is the custom in Burm[illegible]n king to p[illegible] to death all the ministers [illegible]ad- former king, and recently the prese[illegible]king killed or caused to be killed the ministry of his predecessor, many of them being his near relatives. Having lost all faith in Buddhism, both [illegible]its popula[illegible]nd philosophical phases, I was without religion. To be [illegible]out a religion is someth[illegible]g unusual in [illegible]try, and in this respect I was an anoma[illegible] attention was then gradually directed to[illegible] the Bible, and I went to a missionary station near where I lived. My purpose in going there was not so much to study the Bible as to become acquainted with the English language and receive a foreign appointment from the king, and thus become a great man among my people. I was however, led to study the Bible, and I was taken most by the prophecies in the old testament regarding the Lord Jesus Christ, which appeared very grand to me. I studied them, and as I had lost faith in Hindooism they spoke strongly to my religious convictions, and I accepted the Bible as the word of God. The speaker then traced from the first prophecy in the Bible in regard to Christ down through the various books showing how each promise had been fulfilled. Another thing that [illegible] terested him was the atonement, i[illegible] saw the impersonation of the unbend[illegible] and love of God. He believed [illegible] was inspired, not only in its sp[illegible] words used. To support his id[illegible] no tax gatherers or fishermen of this[illegible] other country could write in such [illegible] language as was used in the bible. In[illegible] further of himself and his work. Mr. [illegible] said: "I was converted to Ch[illegible]n tember, 1843, and labored some time [illegible] tion where I was converted and then mov[illegible] the interior. As I had been one of the hig[illegible] of the high in respect to caste, I thought [illegible] would see what they would think if I we[illegible] among the lowest of the low. When I wen[illegible] into the interior in 1864 I found two Christian[illegible] who were sound in the faith and had instructed their friends in it. I stayed several weeks with them and had the pleasure of receiving a number by baptism into the church. In 1864 there were but the two Christians, now there are over six hundred. Neither of the two Christians could read, now four hundred can read the bible in their own tongue, the Marathi language. We have founded a town there which we call Bethel on a tract of waste land of about 800 acres, given us by the government of the province. Of this 500 was to be brought under cultivation and 300 was given in perpetuity to the mission. Although the government is Mohammedan, the prime minister gives us $150 annually. We have a church which we erected ourselves and have over 500 communicants. While constructing the building several trades were learned by my people who, previous to the foundation of the mission, were a degraded class, and were pilferers and thieves. We have now masons, carpenters and gardeners, all of the trades learned since the village was commenced. We have also schools which we call Bethany schools, after a church in Philadelphia, which contributed for this purpose. Sabbath school is held every Sunday at 8 o'clock and the whole church and congregation take part in it. Some of the older ones cannot read but are instructed by their children and grandchildren. My idea is to teach my people how to earn a livelihood in an honest way. We have planted 250 mango trees, the fruit of which is more delicious than any I have met although I have tried the fruits of all countries. Out of the 600 people connected with my mission, 200 live in the village, the remainder living in the neighboring villages. The ones living outside are instructed in the [illegible]ple by catechists and bible women. We ex[illegible]t soo[illegible] to have a medical school and instruct [illegible]people in the science of medicine. You [illegible]w from what I have said that the mis[illegible]ary work is not a failure in India, and you [illegible]o it is not in other places; and if the pre[illegible] progress of the work continues, within [illegible] three centuries my country will be as [illegible]n as your own.

In conclusion, the speaker made an appeal to the people to give something to the work, saying that large amounts were spent during each presidential campaign, and surely this work was as important as that.—(*Rochester Herald.*)

A CHRISTMAS VISIT AND ITS RESULTS.

The following incident, narrated a short time ago by a member of the Female Workers' Association, for many years connected with the work of the City Mission, struck us as being so full of interest, that we were led to request its transcription for these columns:—

For the encouragement of some down-hearted worker, who, yielding to the suggestions of our ever-busy enemy, may be tempted to relax or even to give up for the Master, the following incident is related:—

One Christmas-day, about twenty years ago, a hardworking City Missionary awoke with the somewhat new, but very exhilarating feeling that he was going to enjoy a whole holiday—a thoroughly [illegible]rest. During the [illegible] or seven [illegible]years' [illegible]ployment in the [illegible]ion these [illegible] few and far be[illegible]n, and his [illegible]hankful to have him engaged in [illegible]k, sometimes sighed over former [illegible]iness over, he had nothing to [illegible] her society and to help her [illegible]nes.

[illegible]he exclaimed, "we'll [illegible]e a [illegible]er; it will remind us [illegible] old [illegible]es." [illegible] youngest girl, and [illegible]e [illegible]ch en before them, they went to the [illegible]nod, and joined in prayer and praise [illegible]arge congregation met to celebrate [illegible]'s birth, and to hear the old, though [illegible] Christmas tidings.

[illegible]turning to their peaceful home, a bright [illegible]nd somewhat less frugal meal than usual [illegible] the spirits of the whole party. It was [illegible]er, and the Missionary had scarcely [illegible]s chair to the hearth, when an impulse of direction, which sounded from its definiteness almost like a living voice, seemed to say, "Go into C——Street. Poor Tom B——is in great want." For a time he gave no heed to it, having resolved to rest for the whole day. The frost and snow without were not attractive;

besides, was it not his duty as well as pleasure for once to spend the day with his family? He became abstracted, and answered questions in so preoccupied a manner, that his wife rallied him with the words, "Well, William, I do believe your heart is in the district! Always the people and the district! Do try and forget them for once!"

"And that is just what I can't do," was the reply "Something seems to tell me I must go to those poor B——s. It is as if I knew they were in trouble."

Now, the quiet way in which the Missionary had long borne harsh words and cruel treatment in his repeated efforts to benefit this man, had, up to this eventful day, only seemed to rouse increased animosity against himself and his Mission.

"The B——s!" exclaimed his wife. "Why, surely he is the man who abused you so, and pinned papers to the back of your coat, and threw the beer down the back of your neck. You know how he swore at you, and told you never to go near him. Surely you won't be going to leave us for Tom B——to-day, of all days. Besides, everybody is holiday-making, and if you do go, he's sure to be in the public-house."

For a few minutes the Missionary wavere[d] and once more his feet were on the fe[nder] the inward voice grew louder, till, sta[rting] he said, "Wife, it's no use; I *must* go!"

A brisk walk brought him to C——St[reet] and ascending the stairs, he tapped at the [first] floor back. It was partially opened by a n[eat] able-looking, halfclad girl, who just peep[ed] the visitor through the crevice, and, see[ing] man, was about to close it. But the sound [of] his voice made her exclaim, "Why, sure, and t's Mr. V——! Oh, come in."

The room was the picture of dirt and misery, and no fire was in the grate. On an old turn-up bedstead sat a sickly woman trying in vain to give nourishment to her half-starved infant. By her, on the floor, lay a boy dying from water on the brain. At the board which served for a table, with his back to the empty grate, stood the tall, sullen man who had so roughly treated the Missionary and his message.

Hunger and cold had quite broken him down. In his hand he held a broken knife, and with it he was scraping the dirt off two or the three sprats which he had just picked off a dung-heap. The wise Missionary did not preach a sermon on the result of drink, or on the link that always connects sin and suffering. Taking the eldest girl by the hand, he went to the nearest baker's, then to one or two neighbouring shops, and with coals and food sent her back to the starving ones at home.

A day or two after he[r] paid them a[nother] visit. T[he] expected offices [of] Christ had brok[en] the man's hard he[art] and welcome; I'm ashamed to [look] served you," was t[he] reception Prayer was offered, God's Wor[d] message brought to the poor Saviour's blood which cleans[es] lowest and most degraded. H[e] became a diligent attendant room. Light gradually bro[ke] he was led as a penitent C[hrist] and became a happy Chr[istian] a time he met with much opposit[ion] wife; but his altered life, his soften[ed] his sober, hard-working habits, told and in answer to many prayers he [lived] of seeing her, too, brought into the Christ. His daughter was the next [to] and she ultimately was married to a res[pect]able Christian man. After many years of fa[ith]ful, quiet service, striving to lead hi[s] [fa]ces to the Saviour he so loved, he died in the Lord, blessing and praising God that ever He sent the Missionary on that eventful Christmas-day, as but for his visit he had meant to put an end to his wretched existence. H. W. E.

(Service for the King.)

REMARKABLE EXPERIENCE.

THE following extract is tak[en] from the Biography of Rev. L.L. Hamli[ne] D.D., late one of the Bishops of the M.E. Ch[urch], written by the Rev. F. Hibbard, D D., and [pub]lished by Hitchcock and Walden, Cinc[inn]ati, Ohio.

Dr. Hibbard has been for many [ye]ars a prominent minister in the M.E. Ch[urch]. He is a man of high character, classic [and] extensive learning. More and [mo]re, he is a Christian who has a deep insig[ht] and sweet experience in the things of God. [His] book is important in many respects, and is [des]tined to exert a strong influence both upon [the] policy and the spiritual character of the Church. Dr. Hibbard had a personal acquaintance with Bishop Hamline, and therefore writes *con amore*, and thus narrates in bold and burning words the chief epoch in the eventful life of the Bishop:—

"We now approach a crisis—we should rather say an epoch—in Mr. Hamline's hist[ory] memorable to himself, and not less [so] to the Church. We refer to his ente[ring] the experience of 'perfect love,' or en[tire] sanctification. Although widely useful a[nd] marvellously blest in his pulpit and perso[nal] labours, he was often exercised with a pai[nful] consciousness of deficiency, and a growing conviction of the need of a deeper work of holiness, a more perfect conformity to God. It is a law of the kingdom of heaven, to 'give' to those who 'ask;' [to] those who 'hunger and thirst after righteousness' to bestow the 'pearl of great price' only 'sell all they have' to pr[ocure] it; to [bles]s the on such as are prepar[ed] for it, by [the] instinctive sense of their need. [Con]viction and repentance must precede pardon, and conviction of the necessity of entire sanctification, and desire for it, up to the point of total surrender, the giving up all for Christ, must precede the bestowment of the blessing sought. It is thus that the Holy Spirit leads us first to self-knowledge, self-abhorrence, self-renunciation, before Christ, to us, can 'be all in all.'

"Althought Mr. Hamline was in the height of his self-denying labours and his usefulness, fulfilling all known duty, and we must admit growing in grace, or to use his own words, 'had been attentive to the means of grace in the closet and in the sanctuary,' yet he felt that his devotions had sometimes been formal, lacking vitality; that he was lacking in full confidence in drawing nigh to God; that there was in him a proneness to wander, his tempers being not always equally subdued; that in his heart were the roots of many evils which, 'springing up, troubled him, though kept down while under the reign of grace, and that in this state there was not assured safety. His sense of unfitness and unworthiness at times [ov]erwhelmed him. Once, while walking to church [on] a Sabbath morning with his wife, he stopped [and] exclaimed in his agony, 'I could pre[fer] suffering and death to such a state!' And [at] a time when his popularity was at [its] height, his congregation overflowed.

"His spiritual convictions and perceptions [grew] more and more clear and strong, so he [con]tinued in prayer and wrestling with God. 'I spent several weeks much of the [time] before God. I felt that without a clean [heart] I should soon fall.' Indeed, prayer was the [life] and occupation of his life. As he [grew] nearer to God, God drew nearer to him, and his soul increased in power and the fruits of the Spirit. He saw holiness more in its loveliness and desirableness. He saw the loveliness of the Divine character of the Word, and of [the] world in a new light. Still his soul was not satisfied. The introspective habit of his mind, and the acute sensibility of his conscience, allowed no half-way measures, and he found no place to rest short of a finished work. His incisive views of the breadth and spirituality of the law, and the depravity and deceitfulness of his own nature, became the gauge and measurement of that work for which he groaned and languished. God was preparing him for a great work, and for 'showing him how great things he must suffer for His name's sake.' He had counted the cost, and joyfully accepted the cross. All was real as eternity. With him it was a work of destiny. His being was to be rendered back to God for a new creation, even to be 'sanctified wholly,' for which he now gave himself with a profounder view and comprehension of the act than he had ever before attained. His convictions were not general, but specific. Like the woman who had lost the 'piece of silver,' he sought a definite good. Like the blind man who, in the midst of general destitution, asked only that he 'might receive his sight,' so with him; all seemed comprehended in the one blessing which he sought.

"In the month of March, 1842, Mr. Hamline went to New Albany, Indiana, for the purpose of enjoying religious privileges of worship, and the counsel of Rev. W. V. Daniels, the pastor of the church, who was a godly man, and walked in the light of full salvation. He reached the place on Saturday, heard a sermon in the evening on 'perfect love' and after sermon bowed before the altar with others who were seeking the blessing. Through the Sabbath his heart was in a deep struggle. On Monday morning he rose early, and wrapping his cloak about him continued to plead for the Baptism of the Holy Ghost. Hastily partaking of a slight repast, he returned to his chamber and fell upon his knees.

"It is worthy to remark that he reached the point of deliverance through a process of thought. Faith is not reasoning, but we come to it by a mental process of which we are more or less conscious. Every act of faith presupposes certain antecedent states of the understanding.

"Through reason's wounds alone your faith can die.

"The steps of the reasoning faculty immediately preceding the final act of faith, in the present instance, were simple and natural as they were Scriptural. Mr. Hamline himself thus describes:—

"'While entreating God for a clean heart, my mind was led to contemplate "*the image of Christ*" as the single object of desire; to be *Christ-like*, to possess *all the mind* that was in the blessed Saviour; and this became the burden of my earnest prayer. And why do you not take this image? was suggested, for He has taken yours. Look at the crucified Lamb. Why does He there hang and bleed, "His visage so marred more than any man, and His form more than the sons of men"? Is it for Himself? No, oh no! He is innocent, immaculate. It is for me. There on the cross he bears my sin, and shame, and weakness, and misery, and death. And why does He bear them? To give me, in their stead, His purity, and honour, and strength, and bliss and life. Why then not take this image? Give Him your sin, and take His purity. Give Him your shame and [take] His honour. Give Him your helpl[essness] and take His strength. Give Him your misery and take His bliss. Give Him your everything, and [take] already has. Here then [is] and putting Him to [the] test that you take Him in exchange. Make haste. Now, just now, He freely offers you all, and urges at once upon your instant acceptance.

"'Suddenly I felt as if a hand ommipotent, not of wrath, but of love, were laid upon my brow. That hand, as it pressed upon me, moved downward. It wrought within and without, and wherever it moved it seemed to leave the glorious impress of the Saviour's image. For a few moments the deep of God's love swallowed me up; all its billows went over me.'

"Under this influence he fell to the floor, and in the joyful surprise of the moment cried out with a loud voice. The work was done. The struggle and the outcry were heard in the house, and for a time proved the occasion of a temptation, as if propriety had been transgressed by

this liberty among strangers. But the temptation was momentary. The work was clear, the experience undoubted, and from that hour, to the close of his mortal life, he referred to it as the great epoch of his life.

"He says, 'My joys now became abundant, but were peculiar. In my happiest hours my joys mingled with such a sense of vileness as I cannot describe. Sometimes in my near approaches to my Saviour (for I seemed to commune with Him almost face to face, with tears pouring almost like rain from my eyes), I used to say, "Oh my blessed Lord, how canst Thou thus visit and inhabit a heart so vile?" ' " (*Divine life*). A. Lowrey.

EARLY CONVERSIONS.

BY REV. THEODORE L. CUYLER.

There is a double motive to labor and pray for the conversion of those who are in what may be called the Sunday-school period of life. First, the heart is more malleable and movable at that period; conversion is easier. A second motive is that conversion in the morning of life commonly means a whole day's work for the Lord; but conversion near the sundown saves only—the sundown. The thriftiest trees in God's field were planted there when they were saplings. Those who are thus planted in the house of the Lord flourish in the courts of our God.

But conversion—while it should be the prayerful aim of both parent and Sabbath-school teacher—is not the end of the matter. It is only the beginning. We should never speak of a conversion as "the harvest"; it is only the shooting up of a tender blade. The ear and the full corn of a harvest are to be looked for afterwards. Great caution should be observed in regard to children's open confession of Christ and their admission to the Church. Wise old John Bunyan describes the "House Beautifnl" as a type of reception into the privileges and blessings of church-membership, but he puts a very level-headed damsel named "Discretion" at the door to admit the guests. In some churches the usher at the door might be more appropriately named Heedless, or Haste, or Presumption. Every allowance should be made for possible impulsiveness, or for the influence of sympathy with companions who are taking the same step. To allow a child to slip in or to drift in through sheer carelessness, entails a just reproach on church officers, and an irreparable damage upon the candidate thus hastily received.

On the other hand, every child that gives clear evidence of faith in Christ and a sincere love to Him is entitled to admission into the fold, especially if parents testify that they see such evidence in the conduct of the child at home. The Bible gives no limitations of age. As [illegible] enough to do intentional [illegible] to do intentional [illegible] the [illegible] hold on Christ. Wise [illegible] hope and warrant for [illegible]ce. When conversion tal[illegible] or gradual, confession should follow. The Church itself is not chiefly a higher University for the advanced growth and finishing off of ripe believers; it is Christ's training-school, in which the alphabet truths are taught and practised. Of this divinely-appointed school, the home and the Sunday-school are only "primary departments." Why keep one of Christ's scholars out of Christ's school until he or she has made the proficiency of a matured experience? Or, as I have before suggested in these columns, what is the use of having a *fold* if the lambs are all to be kept out in the cold until they are old enough to stand the weather?

We are in danger of two mistakes. The first is that we do not make enough of regeneration by the Holy Spirit as the one indispensable requisite for church-membership. The other is that if we [illegible]ee distinct evidences of such a divinely-w[illegible]t change, we are too apt to think that [illegible]ng more is needful. Whereas, regeneratio[illegible] simply a *birth*, and birth means infancy. I[illegible]ncy necessitates milk, feeding, nursing, w[illegible]ing, and guidance. Presently come the [illegible]blings and the tumbles of inexperience, a[illegible]on arises a need of correction with some[illegible]f the rod. Now are all the young co[illegible] that are received into our churches [illegible]ked after as they ought to be? Nay, verily, some of them are hardly thought of afterw[illegible]ls, and others alas! are straightway heard of no more. "What are you doing in your church this Winter?" asked a friend of ours of one of his neighbors. The caustic reply was "We are trying to convert over again some of your converts in your last revival."

If we always regarded a soul's conversion an[illegible] confession of Christ as we regard a bir[illegible]r own homes, our next thought wou[illegible]ut the feeding, the tending, the trainin[illegible] the nurture of the new-born immortal. [illegible] this spiritual oversight and nurture the p[illegible] has a part to perform. Sometimes the [illegible]s are irreligious; or if professors of religi[illegible] they are of a very brash and brittle material. Their influence is rather a drag than a lift. Then an increased responsibility comes upon pastor and Sunday-school teacher. A thorough pastor may do [illegible]; but he cannot do all even if he have as [illegible] hands a[illegible]reus and as fervid a heart as [illegible] son's. [illegible]e, conscientious teacher may [illegible] prodigiou[illegible]elp to a young convert, b[illegible] the way of sympathetic counsel and of [illegible]nition and correction. In my mind's eye at this moment is a Christian woman who has not only led nearly all her class to Christ, but she watches, over them "as a hen gathereth her brood under her wings." One of her boys lately was badly scratched by a fall into temptation, but no one discovered it sooner than she, and no one could have acted more promptly and wisely.

The Sabbath-school should be a school for instructing, training, and developing beginners in the Christian life. "All my class are Christians," a teacher may say quite complacently. Very well then, see to it that they *keep* such. Do your utmost to keep the "borers" out of those young trees. Look well to the social soil in which they are growing. Help make an atmosphere of love for those blossoms to develop. Encourage those young hearts to some good work for others. There are other organizations and methods still that may be of vast service to young converts, of which we may speak at another time. But upon the Sabbath-school teacher rests a certain share of the [illegible]sponsibility for guarding and guiding th[illegible] perienced lambs of the [illegible]aviour's [illegible] (*Y. Evangelist.*)

"ALL MY LIFE[illegible]

A friend who is at work in a subur[illegible] trict writes:—The benefit societies in ou[illegible] bourhood reap the advantages of ou[illegible] temperance work. Such a number of [illegible] who spent their money as fast [illegible]hey [illegible] and never thought of making provi[illegible] rainy day; others, who only joined to "fa[illegible] the club" in the frequent attacks of ill-hea[illegible] consequent upon hard drinking and bad living [illegible] are now paying in their money, and costing ne[illegible] to nothing for sick-pay.

One of the former, who, prior to his conversion [illegible] first to total abstinence, and then very really to Christ, was taking sometimes thirty pints of beer a day, astonished the writer by saying (in reply to some one who said, "I have been a teetotaler fifteen years"), "*I have been one all my life.*" "Whatver do you mean, B——?" came from his astonished friend. "Oh," answered he, "I don't reckon it was *life* before I turned!"

Twelve months ago, when he gave his heart to the Lord, he owed about £20, and he related how he nearly starved himself until he had paid every penny. "Many a time I have gone out on duty (he was a policeman) without having taken anything but a slice of bread and an onion." I have felt the pangs of hunger, but I did not mind; I only longed for pay-day, that I might go and clear away more of my debt, and oh, how glad I was when it was all paid!" To the honour of his wife, although still unconverted, she was as anxious and self-denying as he.

Is it not wonderful how utterly the Holy Spirit's entrance changes a man! "What used you to think about, B——, when you were walking about so many hours?" "I used to think about *beer?*" "Oh that was at meal-times, and when you were thirsty." "No; *always*. If I had a holiday, I used to walk for miles to save the railway-fare, so that I might buy more beer." And now he has not the slightest desire for it. For months after his conversion he was surrounded by drink on every side; it grieved him for other, but he never swerved, and so he has been a total abstainer all his life."—(*Christian.*)

Miscellany.

[illegible] *Brahmo Public Opinion* has an article [illegible]e Three Sections of the Brahmo Communi[illegible]m which we take the following:

[illegible]y let us turn to the history of the second [illegible]. We have seen how the Party of Babu [illegible]b Chunder Sen broke off from the parent Somaj, and with what principles. We do think, and we state it for justice's sake, that it was Babu Keshub Chunder Sen, who from the *beginning strove to give Brahmoism a really* catholic and eclectic character. He got a collection of texts from the scriptures of all nations, to be published for the use of the New Somaj, which will stand as a monument of the broad and catholic spirit that actuated him at that time. But latterly he began to introduce two doctrines, which caused considerable distrust in the minds of not a few of the members of his Church. The first is the doctrine of *Special Dispensation*, and the second of *Adesh*, already discussed *ad nauseam*. Let the unwary reader not be misled. Explained generally these doctrines lose much their objectionable features; but every member of the Brahmo Somaj, at least every one who has taken care to observe the course of the controversies that have been raging for [illegible]he last seven or eight years, knows, that these doctrines have a special and peculiar significance which is not ap[illegible]nt on the surface. "Special Dispensation," follow[illegible] of Babu Keshub C[illegible]nder Sen, sy[illegible]h of religious be[illegible]nd practed by their leader. [illegible]s doings stitute the special providential in this century for the sal[illegible] and as such it is the bounden eek the welfare of their souls ub.nit to this guidance. Nay are stiff enough not t[illegible]end spiritual yoke, are held up and infidels, and are treat[illegible]as Add to this the doct[illegible] of says that all these utterances are nd infallible.

* * * * *

[illegible]aran Brahmo Somaj is at one with [illegible]ent Somaj on this point. Both of them with considerable misgiving the introduc[illegible] of these pernicious doctrines as threatening to impose new spiritual fetters, that it has taken the earnest efforts of many long years to break. They are both intent upon maintaining the purity and independent character of the movement; both of them look upon with dismay all such doctrines as have the remotest likelihood of degenerating into prophetship and mediation; and they are amply justified in

their apprehension. There is one more point of serious difference. Babu Keshub Chunder Sen's Church has no constitution. It is a spiritual autocracy. It has no rules, no committee, no representation, no vote, no consultation of members, no popular check upon the leader. Whatever he does is the law for the body. He alone has the power to order the ceremonies, to decide about the liturgy, to elect or discharge missionaries, in fact to do every thing in the name of the Somaj. Here we have the example of one who was once the advocate of religious independence in the Brahmo Somaj, who when opposing Babu Debendranath Tagore strenuously appealed to all the principles of popular representation and a spiritual commonwealth, who cried down with his powerful eloquence the system of one man ruling the Church as mentioned above, but who in his own case has made the whole Church to centre upon himself and has as strenuously opposed every effort after a constitutional organization!! Added to these were various other causes, such as the introduction of ascetic practices, the preponderance of mysticism, the habitual depreciation of independence against authority in matters of faith; the peculiar importance attached to the doctrine of prophets; all of which were silently operating for a long time, before the open violation of Brahmic principles at the Kuch Behar marriage and the audacious defence put o[n] afte[r] gave occasion for a separate and indepen[dent] organization.

—At a recent meeting Major Malan sa[id] "He is Lord of all." If it were not tha[t] believed these words, I could not stand h[ere] and speak about the suffering Basuto Ch[ris]tians. When I think of this cruel war of t[he] native evangelists scattered, of the Christian women and children hunted as if they were goats on the mountains, of the mission station broken up, my only comfort is in these words, "He is Lord of all." Although we cannot understand how a county which a few months ago was in perfect peace, and in which the work of the Lord was prospering, should have been plunged into the misery of an aimless war, yet we know that God rules and His purpose shall prevail. The history of the French Missions to Basutoland is a remarkable one, and it is full of tokens of the Lord's providence. One remarkable fact has been that all these disastrous wars have been the means of spreading the Gospel; for the native Christians as well as heathen have had to take refuge in the mountain caves, and the Christians have always embraced the opportunity of preaching the Gospel. At the close of a recent war no less than a hundred converts were brought from one cave, and 300 from some other caves, to be baptized on a confession of their faith. One result of these wars, then, has been the opening of the eyes of the missionaries to the fact that B[asuto] evangelists, [well] fille[d] the Holy G[host], are well fitted [for] pre[ach]ing Gospel to the heathen, and hence nati[ve] has come to be largely employed.

About six years ago these Bas[utos] determined to send missions to Africa. The first party was t[o] the Transvaal; another party reached the Zambesi, were tur[ned] last found a people who spoke t[he] guage. Here they were welcomed [and] mitted to teach. Three of them laid their lives for Christ, and one said, "M[y] is the earnest of this mission, my gra[ve] be the beacon to the Church of Basuto[land] light them on their way to the Zambesi." all difficulties the Basutos have perseve[red] fresh volunteers have been found, and f[unds] have been subscribed; but now, owing to the war, all hope is lost of their being able to do anything without help from English Christians. Major Malan earnestly appealed for funds in aid of those devoted Basuto pioneers of the Gospel.

—*Zion's Herald*:

This is a restless age. Vast masses of men are discontented. The affairs of [nations], not excepting our own, are disturbed. [The] muffled tread of unseen dangers is heard [approa]ching to the front beneath the loud hum [of] trade and the noisy voices of revelry. Popular expectation stands tiptoe looking for it [knows] not what. What and why this restless[ness]? What is it but the expression of the so[ul's] fact that the world is not in harmony w[ith] Creator? What is it but the cry of humanity [unin]telligible as yet to itself, for that reconc[ili]ation between itself and its Author which is [the] necessary condition of its rest and peace? And why does the heart of mankind beat and throb as never before? Is it not because the Spirit of the Lord is breathing upon it, quickening it preparatory to that mighty spiritual baptism which is to cover all nations and bring them by vast spiritual regenerations into the Redeemer's kingdom? "And it shall come to pass, th[at] before they call I will answer; and wh[ile] they are speaking I will hear." Such is [the] promise. Where is the faith of His ch[urch]

TELEGRAPHIC NE[WS]

London, December 24th: Later advices from the Cape state that the attack by the Boers on Potchefstrom was repulsed by the Colonial forces.—The Boers have issued a proclamation stating that they [do] not private war, but are determined to [assert] their [indepe]ndence.—A new book from the [pen] of Sir [Richard] Temple, entitled "India in 18[81]" has appeared, in which he favours the retention of Kandahar and expresses his opinion that had Russia adhered to the arrangement entered into with Great Britain when Lord Clarendon was Foreign Minister, that the late Afghan war would never have arisen. Sir Richard recommends that we should remind Russia of her engagements.—The Earl of Carnarvon has written a letter to Mr. John Bright, condemning the speech he made on the 16th November last, on Irish affairs at Birmingham, as unbecoming a Cabinet Minister, and deploring his attacks on landlords and his preference for theoretical reforms over the restoration of law and order in Ireland.

25th: An official despatch has been received from Natal, stating that the Head-quarters of the 9th Regiment, whilst marching on Pretoria, were overwhelmed by a force of Boers, who inflicted a loss on our men of 120 in killed and wounded, and took the rest of the regiment prisoners. The colours of the Regiment were however saved. Among the casualties were Lieutenant H. A. C. Harrison, killed, and Major Phillip Robert Anstruther, Captain Stanford Nairns and Lieutenant James MacSwiney severely wounded.—Sir George Colley in his despatch expresses an earnest desire for cavalry reinforcements.

[25th]: The *Osservatore Romano* publishes [a] communication from the Pope, in which [he] expresses regret at the present de[so]lation of Ireland, and prays that the [Lord] may speedily repress all disorder. He also counsels the clergy and [people] to separate themselves from revolutionary [agi]tation.

[25th]: Artificial indigo, equal to that [of] India, has been discovered by a scientific [man] in Berne.

[26th]: The Presidedt (elect) of the Swiss Confederation has committed suicide at Hopfendar (?) in Berne.

London, 27th: Later accounts received respecting the disaster to the 94th state that the regiment was fired upon by the Boers whilst they were rescuing waggons from a swamp.—In the attack by the Boers upon Potchefstrom, the residences of four Englishmen were shelled out, and one hundred of the inhabitants of the town were killed. A party of unarmed Boers in the town murdered Captain Lambart, of the 21st Regiment.—The 6th Inniskilling Dragoons has been ordered to proceed to Natal in compliance with the urgent request of Sir George Colley for Cavalry reinforcements.—One company of the Royal Engineers are going to Ireland.—Mr. Alderman Mechi is dead.

Athens, 27th: The Greek Government insists on the rectification of the Greek frontier as decided upon at the Berlin Conference.

Constantinople, 27th: The Porte intends proposing a Conference of the Great Powers in settlement of the Greek frontier question instead of the proposed arbitration.

London, 28th: The disaster to the 94th Regiment turns out to have been greatly exaggerated. The killed and wounded only amounted to 30. The remainder of the regiment were disarmed by the Boers and released.—A battety of Artillery is under orders to proceed to the Cape.—Mr. Parnell has been elected chairman of the Home Rulers.

29th: The trial of the Land Leaguers commenced yerterday, when the jury was duly empanelled.—Lord Chief Justice May has decided to withdraw from the trial.—The *Times* of to-day publishes a telegram stating that the German Government intend despatching a squadron to the Pacific next March.—The boers have seized the town of Utrecht. Captain Lawrence Falls, of the 21st Regiment, was killed.—The death of Captain Lambart, who was stated to have been murdered by the Boers at Potchefstrom), is denied.—He is now said to be alive but a prisoner in the hands of the enemy.—In addition to the casualties amongst the officers of the 94th, already given, Lieut. Hume of that regiment has been wounded.—The Marquis of Hartington (Secretary of State for India), in reply to a deputation from Lancashire which waited upon him to-day urging the abolition of the India import duties on cotton manufactures, said he would do his utmost to redress the grievance complained of, respecting the confiscation of goods which are believed to be entitled to the duty-free limit. His Lordship also said that he was prepared, when the finances of India permitted it, to extend the free trade policy of his predecessor.

Toulon, 29th: The French ironclad Richelieu, carrying eight 18-ton and two 12-ton guns, and having a displacement of 8,164 tons, has been destroyed here by fire.

St. Petersburg, 29th: A flying colum under General Kuropotkine has arrived near Geoktepe, in order to co-operate with General Skobeleff.

Teheran, 29th: The Kurdish chief Hamzah Agha, who was a short time back reported to have been captured near Urumiah, has returned to Persia with a force and re-occupied Serdhasht.

London, 30th: Mr. L. H. Courtney M. P. has been appointed permanent Under-Secretary of the Home Department in the place of Mr. A. W. Peel, who resigned owing to ill health.—The statement made by the *Times*, that the German Government would send a squadron to the Pacific next March, has been contradicted.—Latest news from Natal states that the Boers have captured the Court House at Potchefstrom, the garrison of which surrendered. They are now besieging the fort there. The town of Derby has also been captured by the Boers.—The *Times* of to-day, in a leading-article, announces that the linked battalions of the line will, after 1881, be amalgamated with the militia, and constitute together a territorial [force]. Every battalion in India will have its [militia] and service with the colours is to [be] years, six [in] age of re[cruits]

[MA]AILED.

Per P. and O. Str. *Rosetta*, 25:

For Southampton.—Col A F Battye, Mrs Battye, Mr A Stewart, Major J S Iredell, Capt Bradish, Mr and Mrs C G Tyndall, five Misses Tyndall, Miss Mercs, Mr and Mrs Dowling, Miss Dowling, five Masters Dowling, Mr A C Buchanan, Mr A J McConnell, Mr R Saunders, Capt Barrington Foote R A, Mr D Gillespie, Capt and Mrs Gracey, child and infant, Revd H Blackett, Mr J Morton, Mr R Crawford, Mrs Duncan, and Mr J W Goldsmith.

For Brindisi.—Mr R Maconachie, Miss Hansell, Sir John, Strachey, Lady Strachey and two children, Major-Genl Vine and Miss Vine, Capt F Howard, Surg-Major R Leves, Mr P J White, Mr R M Marsh, Lieut-Col Coningham, Countess de Bequertin, and Major Crosbie.

For Venice.—Mrs R B Chapman, Miss Chapman, and two children, Mr and Mrs R Smith and child, Mr and Mrs Morrison and two infants, and Mr J A Davies.

For Malta.—Hon M H Bundey, and Mrs and Miss Bundey.

For Aden.—Mr Hudson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Rohilla*, 27 :

From Southampton.—Mrs Wills, Miss Wills, Miss MacKinnon, Capt and Mrs Cooke, Mr and Mrs Mackenzie, Miss Hill and Sister, Mrs Webster and infant, Mr Macausland, Mrs Stockwell and child, Mrs Keary, Mrs Stewart and 2 children, Miss Aston, Mr Morrash, Mr Bennett, Mrs Young and infant, Mr Wrench, Mr Thompson, and Mr A Cowroy.

From Brindisi.—Rev and Mrs C Bowen, Lt Col Johnson, Sir Gordon Cumming, Mr Armstrong, Mr Alsen, Mr Tweedie, Mrs Rees, Mr Glade, Mrs Smithers, Mr Macdonald, Mr Warneford, Mr Steedman, Miss Steedman, Capt Napier, Mr J Stohe, Mr J Dease, and Mr J Cordez.

From Venice.—Mr and Mrs Glover, Mr Rivers Thompson, Mr and Miss Thompson, Mr and Mrs Brooke, Mr Godfrew Clark, Mr and Miss Trevelyan, Mr Robinson, Mr and Mrs Blascheek, Mr and Mrs Jardine, Mr Thorburn, Mr Micavulaski, Mr Thomas, Mr Hintye, and Mr Mascotti.

From Alexandria.—Mr A Piperao.

Per Str. *Assyria*, 29, from Glasgow :

Captain Coles, Mr Collins, Dr and Mrs Deakin, two Misses Deakin, Mr and Mrs Laughton, and Mr Shurmer.

Domestic Occurrences

BIRTH.

KING—Dec 24th, at Bombay, the wife of Mr Alexander Richard King, of a daughter.

MARRIAGE.

CAMPBELL—GOURLAY—December 30th, at Bombay, by the Rev. D. Macpherson, D. Campbell, Commander B. I. S. N. Co's. s. s. Chilka, to Miss J. Gourlay.

"BOMBAY GUARDIAN."

Subscriptions received from 25th December 1880 to 1st January 1881.

A. B. F. Myer, 31st December 1880, Rs. 2-8 ; J. Sutterfield, 24th March 1881, Rs. 3 ; A. H. Irvien, 15th February 1881, Re. 1; W. Euington, 15th February 1881, Re. 1 ; W. A. Blunt, 31st October 1880, Re. 1 ; H. Watson, 30th June 1881, Rs. 3-13 ; Rev. A. D. Gray, 3rd July 1881, Rs. 7-10; Rev. W. Martin, difference of Postage from 1st July to 31st December 1880, Rs. 1-10 ; Major C. C. Pemberton, 15th November 1881, Rs. 7-10 ; Rev. W. B. Osborn, 13th March 1881, Rs. 7-10.

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Bombay, January, 1879.

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BY THE

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Two mixed Trains will, until further notice, continue to run daily between Dhond and Manmad. For the times of these Trains see the public Time Bill of this date posted up at Stations.

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HENRY CONDER,
General Traffic Manager.

Bombay the 23rd of December 1880.

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Rother House School
Examination, July, 1880.

GENERAL REPORT.

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